Lamut, Goldi

Transbaykal Buryat, who have gone over to agriculture and are living among the Russians, are under this influence. Nevertheless their intelligence and their self-consciousness, qualities which have always been praised in them, create for them again and again a position of their own, and expression is given to this in the autonomous soviet republic and in the two national districts.

The Tungus or Evenki, as they are now named in Soviet literature, are to be encountered in all of east Siberia. Their entire number is estimated at 75,000. Of these the real Tungus, with about 30,000 people, live in an extended national district /okrug?/ west of the Yakut ASSR on the right side of the Yenisey. The main part of the remaining Tungus, who are divided into numerous small and very small splinter peoples, live in the far eastern area. To them belong the Lamut, Goldi, Olcha, Orok, Orochi, Orochon, and other smaller tribes. The Lamut, whose name is taken from the Tungus word "lamu," "the sea," live widely scattered over the entire Okhotsk coast, the upper basin of the Anadyr', and are also represented on Kamchatka. Their entire number undoubtedly cannot exceed 3,000. Only a small part of them occupy themselves with reindeer breeding. Most of them are sendentary and have fixed settlements at river mouths on the sea, where they apply themselves to catching fish and in addition are also active as hunters and dog breeders. The Lamut can be designated as sea or coastal Tungus. Their ethnology has been studied very little. Much better known are the Goldi. They live in the region of the confluence of the Amur and Ussuri and are also scattered in the valley of the Ussuri and in Sikhote-Alin'. They are settled most thickly in the valley of the Amur below Khabarovsk. Among the Goldi the Mongolian racial marks are very strongly apparent: jaw and cheek bones stand out, the nose is broad and low, hair is black and straight. They used to make their clothing in part from fishskin, and it is for this reason that they were named "Yupi-tadsy," i.e., barbarians in fish clothing, by the Chinese. At present this national costume of the Goldi has been completely displaced by clothing of Russian or Chinese origin. The Goldi occupy themselves exclusively with fishing, hunting, dog breeding, and trapping. A supply of fish is dried in the air for winter and serves then as nourishment for man and dog. /106/ Usually the fish are cooked, but in the summer they also eat them raw. They regard as delicacies raw marrow and the liver of the isiubr stag. The wagon is unknown to the Goldi as a means of transportation. In summer they use a birch bark or board boat, and in the winter dog sleds.

Koryak, Kamchadal

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563 together in villages in crudely constructed wooden houses. The leather boats, which they still use for hunting and fishing, are disappearing more and more. The Reindeer Koryak have also already grown far from their original culture. They are primarily reindeer breeders and own large herds. They live nomadic life wandering between the valley regions protected from the wind in the winter and the gnat-free mountainous tundra in the summer. The square winter hut, which is built [342] from wood and is half sunk in the earth, is built in imitation of the Russian house. They recall the old pit dwelling of Europe. Only in the summer do they use their round, transportable tent, which in its original form consisted of a framework of poles covered with reindeer skins. Today, however, it is often only a type of board shanty, since their wanderings are mostly limited to short stretches. The winter huts as a rule lie on rivers and are permanent constructions. Older people often remain in the winter huts even in the summer, and accordingly the Koryak must be designated as semi-nomadic. Physically the Koryak [142] are medium to short in height with straight black hair, slight growth of hair on the face, and brown-bronze skin color. They make their [281] clothes out of reindeer, wolf and dog skins, and they make lighter clothing for the summer from seal skin. In this /110/ they show a color-happy feeling for art and decorate their clothing with strips of hide of different colors or with leather which they form into various ornaments.

The Kamchadal or Itelmen occupy the southern part of Kamchatka Peninsula, primarily the southern part of the western coast and the Kamchatka valley. Their number earlier must have been much greater, for old reports speak of tens of thousands. Today their number can [177] scarcely be determined since a very large part of the people have been completely Russianized. Many have almost forgotten their own language. It is interesting that numerous Russians in the first wave of colonizers are completely absorbed in the Kamchadal and cannot be distinguished from them at all in mode of living and customs. In some villages on the western coast between Zedanka and Zepochnoye there are still pure Kamchadal, who number around 800 (1930). Often these people alone are designated as Itelmen and contrasted to the Kamchadal. They [342] have abandoned their original earth hut, which can still be encountered in the interior as a base for hunters, and they live in clumsy wooden houses of the Russian type. Fishing is their principal occupation. In the winter, however, they move into the mountains to hunt fur animals. Their houses stand unordered in loose groups on the rivers. When the